October 21
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more.*" DOCTRINE AND COVENANTS 78: 19.

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THE GOSPEL EVERLASTING*

ELDER ORSON F. WHITNEY

OF THE COUNCIL OF THE TWELVE

ON THE PINNACLE of yonder Temple there stands the gilded statue of an angel in the act of blowing a trumpet, symbolising the restoration of the everlasting Gospel, a fulfilment of the prophetic words of John the Revelator:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.

John was the sole survivor of the original Twelve, commissioned by our Lord and Saviour to go into all the world and preach the Gospel to every creature. Well and faithfully they had performed their part. In the short space of fifty years they had traversed the Roman empire, from Scythia on the north to Ethiopia on the south, and from India on the east to Britain on the west. But it had cost them their lives. One by one they had been martyred for the word of God and the testimony of Jesus—all save one, this John of whom I am speaking. He had received a promise that he should tarry upon the earth until the Lord came in His glory. Toward the close of the first Christian century we find him on the island of Patmos, the Roman Siberia, condemned by man but approved of God, who opened the heavens to his gaze and unveiled to him the mystical future.

*Address delivered in the Tabernacle, Salt Lake City, Utah, Sunday, September 19, 1926.

Christian commentators have tried to make it appear that John's vision of the flying angel had reference to the preaching of the Gospel in the days of Christ's apostles. But that theory will not hold water. The apostles were all dead at the time that vision was given—all save John, the seer and writer thereof, and to him were shown the events of the future, the things which shall be hereafter even down to the millennium, the resurrection, and the final judgment.

"MORMONISM'S" POSITION

The passage of Scripture that I have quoted refers to the restoration of the Gospel in these latter days—the Dispensation of the Fulness of Times. This is the great fact for which "Mormonism" stands—"Mormonism", a nickname for the Gospel of Christ, the plan of salvation and eternal progress devised by the wisdom of the Gods and revealed from heaven for the uplift of the human race.

But we are living in a world where there are many men of many minds, and diverse views are taken, in all sincerity, of the same subjects or objects. We must have charity for those who cherish opinions and convictions contrary to our own.

DIFFERING VIEWS

Many years ago there came to Salt Lake City a learned man who spoke one Sunday afternoon from this very stand where I am now speaking. He was a great scholar, an ex-editor, ex-clergyman and a staunch adherent of the Roman Catholic Church. He must have had a dozen languages at his tongue's end, and he seemed to know all about literature, science, philosophy, law, history and all else that we call learning. I became well acquainted with him, and we conversed freely and in a friendly manner. One day he said to me:

"You 'Mormons' are all ignoramuses, you don't even know the strength of your own position. It is so strong that there is only one other position tenable in the whole Christian world, and that is the position of the Roman Catholic Church. The issue," said he, "is between Catholicism and 'Mormonism.' If you are right, we are wrong; if we are right, you are wrong; and that is all there is to it. These Protestant sects haven't a leg to stand on; for if we are right, we cut them off long ago, as apostates. If we are wrong then they are wrong with us, for they are a part of us and came out of us. If we have the apostolic succession from Saint Peter, as we claim, there was no need of Joseph Smith and 'Mormonism.' But if we have it not, then a man like Joseph Smith was needed, and 'Mormonism's' position is the only consistent one. It is either the perpetuation of the Gospel from ancient times or the restoration of the Gospel in latter days."

I thought it a very clear and concise statement, and I answered it as follows:

"Doctor, I believe almost everything that you have said; but don't deceive yourself with the notion that we 'Mormons don't know the strength of our own position. We know it better than you do. We know it better than any other people can know it. We haven't all been to college; we can't all speak the dead languages, and we may be ignoramuses, as you say; but we know we are right, and we know you are wrong."

I was just as frank with him as he had been with me.

Years later I formed the acquaintance of another learned man, a very scholarly and amiable gentleman, a bishop of the Episcopal Church of this city. He said to me during the course of a conversation:

"If Joseph Smith, at the outset of his career, had come in touch with the Episcopalians, he would have sought no further for spiritual light. But instead he encountered the Methodists, the Baptists, the Presbyterians, and their conflicting creeds and claims bewildered the boy, so that he sought elsewhere for truth. We have an unbroken apostolic succession from the beginning of the Christian era, and if Joseph Smith had become acquainted with Episcopalianism he never would have taken the trouble to organise another church."

These are some of the views that learned men take of "Mormonism." They think it is only one more religion. Those who survey it more reasonably suppose that Joseph Smith stumbled upon something of which he did not know the true value, and that it was sheer luck that gave to "Mormonism" its vantage ground—the strength of its impregnable position.

RILEY'S EXPLANATION

Perhaps the weakest attempt that has ever been made to explain away Joseph Smith and "Mormonism" was made by a Mr. Woodbridge Riley, who applied for a doctor's degree from Yale University, and wrote a thesis as the basis of his application, taking for his subject "The Founder of Mormonism." He endeavoured to show that all the visions and revelations of the prophet were simply hallucinations of a sick boy, an epileptic. Joseph, according to Mr. Riley, only imagined that he saw the Father and the Son; imagined what they told him concerning his prophetic mission; imagined that he beheld Moroni, the angel, who revealed to him the wondrous past and glorious future of America, the land of Zion. He imagined that John the Baptist conferred upon him the Aaronic Priesthood, the authority to preach the Gospel and baptize for the remission of sins. He imagined that Peter, James and John brought to him the higher or Melchizedek Priesthood, the power to bestow the Holy Ghost and receive revelations from on high. He imagined that Moses

delivered to him the keys for the gathering of Israel, to prepare the way before the coming of the God of Israel, the King of kings. He imagined that Elias came and repeated the promise made to Abraham, that in him and his seed all the nations of the earth should be blessed. He imagined that Elijah came to turn the hearts of the fathers to the children, and the children to the fathers, that a work might be done to join the living and the dead, the children on earth to the fathers in heaven, that both might become perfect and that condition of unity prevail which is an essential prerequisite to the coming of the Lord in His glory. He imagined all this, said Mr. Riley in effect.

AN OVERSIGHT

But he overlooked this important fact: That the great system of government called "Mormonism" challenges and receives the admiration of intelligent thinking men all over the world. They look upon it as something unique, and when they hear "Mormonism" expounded they recognise its deep philosophy, its beautiful poetry, and the supreme wisdom of its principles. But Mr. Riley would have us believe that this magnificent organisation, unparalled among all the systems of government that the sun shines on, and all this wonderful philosophy, poetry and wisdom, sprang from the diseased brain of a fourteen-year-old boy who had fallen in an epileptic fit!

There are some things that do not need answering, and this is one of them. It need only to be stated and it answers itself.

"Mormonism", I repeat, is only a nickname for the everlasting Gospel, God's perfect plan for the general uplift of His children here on earth. It did not originate in the nineteenth century. It had been upon the earth in former ages. Adam had the Gospel, Enoch had it, Noah had it, Abraham had it, Moses had it, Christ's apostles preached it, and finally it was restored once more through Joseph Smith, a prophet of God, to be preached in all the world as a witness before the end comes. The world was without it, and consequently it had to be restored—brought back again. This, in brief, is the "Mormon" position.

(TO BE CONTINUED)

THE FATHER AND THE SON

A DOCTRINAL EXPOSITION BY THE FIRST PRESIDENCY AND THE TWELVE

(*Concluded from page 646*)

BY THE NEW BIRTH—that of water and the Spirit—mankind may become children of Jesus Christ, being through the means by Him provided "begotten sons and daughters unto God" (D. & C. 76:24). This solemn truth is further emphasized in words of the Lord Jesus Christ given through Joseph Smith in 1833: "And now, verily I say unto you, I was in the beginning with the

Father, and am the Firstborn; And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn" (D. & C. 93: 21, 22). For such figurative use of the term "begotten" in application to those who are born unto God see Paul's explanation: "for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4: 15). An analogous instance of sonship attained by righteous service is found in the revelation relating to the order and functions of Priesthood, given in 1832: "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God" (D. & C. 84: 33, 34).

If it be proper to speak of those who accept and abide in the Gospel as Christ's sons and daughters—and upon this matter the scriptures are explicit and cannot be gainsaid or denied—it is consistently proper to speak of Jesus Christ as the Father of the righteous, they having become His children and He having been made their Father through the second birth—the baptismal regeneration.

4. JESUS CHRIST THE "FATHER" BY DIVINE INVESTITURE OF AUTHORITY

A fourth reason for applying the title "Father" to Jesus Christ is found in the fact that in all His dealings with the human family Jesus the Son has represented and yet represents Elohim His Father in power and authority. This is true of Christ in His preexistent, antemortal, or unembodied state, in which He was known as Jehovah; also during His embodiment in the flesh; and during His labors as a disembodied spirit in the realm of the dead; and since that period in His resurrected state. To the Jews He said: "I and my Father are one" (John 10: 30; see also 17: 11, 22); yet He declared "My Father is greater than I" (John 14: 28); and further, "I am come in my Father's name" (John 5: 43; see also 10: 25). The same truth was declared by Christ Himself to the Nephites (see 3 Nephi 20: 35 and 28: 10), and has been reaffirmed by revelation in the present dispensation (D. & C. 50: 43). Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father's name; and so far as power, authority, and Godship are concerned His words and acts were and are those of the Father.

We read, by way of analogy, that God placed His name upon or in the Angel who was assigned to special ministry unto the people of Israel during the exodus. Of that Angel the Lord said: "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him" (Ex. 23: 21).

The ancient apostle, John, was visited by an angel who min-

istered and spoke in the name of Jesus Christ. As we read: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" (Rev. 1:1). John was about to worship the angelic being who spoke in the name of the Lord Jesus Christ, but was forbidden: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (Rev. 22:8, 9). And then the angel continued to speak as though he were the Lord Himself: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last" (verses 12, 13). The resurrected Lord, Jesus Christ, who had been exalted to the right hand of God His Father, had placed His name upon the angel sent to John, and the angel spoke in the first person, saying "I come quickly," "I am Alpha and Omega," though he meant that Jesus Christ would come, and that Jesus Christ was Alpha and Omega.

None of these considerations, however, can change in the least degree the solemn fact of the literal relationship of Father and Son between Elohim and Jesus Christ. Among the spirit children of Elohim the firstborn was and is Jehovah or Jesus Christ to whom all others are juniors. Following are affirmative scriptures bearing upon this great truth. Paul, writing to the Colossians, says of Jesus Christ: "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell" (Col. 1:15: 19). From this scripture we learn that Jesus Christ was "the firstborn of every creature" and it is evident that the seniority here expressed must be with respect to antemortal existence, for Christ was not the senior of all mortals in the flesh. He is further designated as "the firstborn from the dead," this having reference to Him as the first to be resurrected from the dead, or as elsewhere written "the firstfruits of them that slept" (1 Cor. 15, 20, see also verse 23); and "the first begotten of the dead" (Rev. 1:5; compare Acts 26:23). The writer of the Epistle to the Hebrews affirms the status of Jesus Christ as the firstborn of the spirit children of His Father, and extols the preeminence

of the Christ when tabernacled in flesh: "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him" (Hebrews 1: 6; read the preceding verses). That the spirits who were juniors to Christ were predestined to be born in the image of their Elder Brother is thus attested by Paul: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8: 28, 29). John the Revelator was commanded to write to the head of the Laodicean church, as the words of the Lord Jesus Christ: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Rev 3: 14). In the course of a revelation given through Joseph Smith in May, 1833, the Lord Jesus Christ said as before cited: "And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn" (D. & C. 93: 21). A later verse makes plain the fact that human beings generally were similarly existent in spirit state prior to their embodiment in the flesh: "Ye were also in the beginning with the Father; that which is Spirit, even Spirit of truth" (verse 23).

There is no impropriety, therefore, in speaking of Jesus Christ as the Elder Brother of the rest of human kind. That He is by spiritual birth Brother to the rest of us is indicated in Hebrews: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people (Heb. 2: 17). Let it not be forgotten, however, that He is essentially greater than any and all others, by reason (1) of His seniority as the oldest or firstborn: (2) of His unique status in the flesh as the offspring of a mortal mother and of an immortal, or resurrected and glorified, Father; (3) of His selection and foreordination as the one and only Redeemer and Saviour of the race; and (4) of His transcendent sinlessness.

Jesus Christ is not the Father of the spirits who have taken or yet shall take bodies upon this earth, for He is one of them. He is *The Son*, as they are sons or daughters of Elohim. So far as the stages of eternal progression and attainment have been made known through divine revelation, we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation.

THE FIRST PRESIDENCY AND THE COUNCIL OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 21, 1926

EDITORIAL

GOOD WORDS IN THE PRESS

We are very appreciative of the liberal and fair publicity accorded to our Church and people by many of the really great and influential newspapers of the country. The district conference held in London on October 10th was heralded by unsolicited announcements in several prominent journals such as *The Daily Express*, *The Evening Standard*, and *The Sunday Chronicle*. The last named devoted parts of three columns to an interview with one of our missionaries, to mention of the conference, and to editorial comment on the activities and status of the Latter-day Saints. A good portrait of the late President Joseph F. Smith accompanied the article. After describing briefly the exodus of the Church from Illinois, the *Chronicle* goes on to say, with respect to the westward migration of the "Mormon" colonists:

The hardships endured by those first pioneers were incredible. Men, too poor to buy oxen or mules, dragged the cartloads of their own goods along the trail Brigham Young had blazed, and literally died in the harness, of thirst and exhaustion. Women died in childbirth and were buried by the way, while the survivors of each band struggled on toward the "promised land" of Salt Lake and its fertile plains.

Before the first of the pioneers reached their haven, Brigham Young fell ill, and had to be carried on a litter. Looking out from his reclining posture he saw the possibilities of the country where the capital of Utah now stands, and said—"This is the place."

And on the spot where the litter halted, with the promised land in sight, the Mormons raised a granite column, on which they carved his words.

There it stands to this day, a monument of the indomitable will of this leader of a strange people, who made the desert bloom and helped in no small measure in the colonisation of the Far West.

To-day they are a tolerant people, and churches of many sects beside the Mormon Temple stand in Salt Lake City.

Of the Prophet Joseph Smith the article speaks thus:

He was an American peasant lad, with little education and virtually no influence, but he inspired the beginnings of the sect which numbers half a million members to-day.

In all probability the manner of his death contributed in no small measure to the respect in which he is held, for he was murdered, and to-day is regarded as a martyr by his followers.

Both smoking and drinking are prohibited by the Mormon faith, and even tea and coffee are considered harmful. Swearing is a deadly sin in the sect.

The Mormons are a most moral community, strictly monogamous, and more tolerant than many Christian sects. They are ruled by a President, who is the head of their Church, by two "Counselors," who are elected by twelve "Elders" known as the "Twelve Apostles," who are departmental rulers in the sect.

One of the twelve "Apostles" has been in England for the past two years, at the head of the Mormon mission to this country. One of them, too, who is still in Utah, is a survivor from polygamous days, for he still has two wives. [A misstatement; no one of the twelve has a plural wife.—Editor *Millennial Star*.]

Law-abiding, tolerant, prosperous, the Mormons are far in advance of many of the American States, socially and materially.

BEES—SWARMS OF THEM

Sister Ann M. Cannon of Salt Lake City, Utah, who is on her way home after a visit to continental Europe, has been devoting time and attention to special phases of M. I. A. work in the British Mission for the past three weeks. Sister Cannon is one of the senior members of the General Board of the Young Ladies' Mutual Improvement Association, in which calling she has been actively engaged since 1892. For nineteen years she served as general secretary, and for five years as editor of the *Young Woman's Journal*.

The Y. L. M. I. A. has a Bee Hive department, the activities of which are somewhat similar to those of the Girl Guide organisations of Great Britain and the Camp Fire Girls and Girl Scouts of the United States. Bee Hive work had its inception in 1915; a committee, with Sister Cannon as chairman, was appointed by the General Board, to organise and develop the movement. The results achieved by this committee form an outstanding feature of Y. L. M. I. A. work in the organised stakes of Zion.

Four groups or "Swarms" of Bee Hive Girls are active in England. To give these the benefit of instruction from Sister Cannon, she visited each group, accompanied by Sister May Booth Talmage, who has been a member of the Y. L. M. I. A. General Board since 1892.

The first swarm visited was that of the Eastwood Branch, Nottingham Conference. Due to our small Church membership at Eastwood the Bee Hive work is the only department of M. I. A. activity carried on there. The young girls enrolled are to be commended for their persistency in working under such difficulties as confront them. At Sheffield on October 5th an appealing preliminary program was given during the meeting by the Bee Hive girls of that Branch. On the following night the

visitors met with the Hull swarm. Four girls of this group had attained their first rank, and were given awards by Sister Cannon. The girls were attired in neat uniforms of their own making, bearing the insignia of their particular swarm on the dress sleeve. The girls of the Clayton Swarm, Leeds Conference, came to Bradford and joined the M. I. A. members there in a special meeting with the visiting sisters on October 7th.

In each branch mentioned as in other places visited a hearty welcome was extended Sisters Talmage and Cannon. Much good should result through the better understanding of Bee Hive work and the constructive advice given to these organisations.

Drones are rarities in Latter-day Saint swarms; all concerned are busy as bees making honey from the fragrant blossoms of righteous endeavour.

In speaking of the Bee Hive activities we are pleased to note an interesting circumstance in connection with the district conference recently held at Hull. On Sunday morning, Sister Edna Yull was waiting at a tram station on her way to conference. She was wearing the Bee Hive insignia betokening her rank. A newspaper photographer, observing the merit badge, politely inquired as to the meaning of it, and then asked permission to photograph the lady and the badge. In its issue of the following Tuesday, September 14th, the *Hull Daily Mail* gave prominent place to a large picture of our esteemed sister, with this inscription: "Mrs. Yull, a Hull lady member of the 'Bee Hive' section of the Latter-day Saints. The badge on the sleeve is awarded for general knowledge, efficiency in literature, art, etc."—James K. Knudson.

GOSPEL TEACHINGS*

The Love of Truth

Take upon you the name of Christ, and speak the truth in soberness. Doctrine and Covenants 18: 21.

Speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying—Hosanna, hosanna, blessed be the name of the Lord God! 19: 37.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you. 27: 16.

For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end. 76: 5.

Thus hath the Lord spoken in these latter days. One of the

*This article is for use in the course of study of the Relief Societies on the first meeting night in November.

attributes of Deity is absolute truthfulness: "I, the Lord, promise the faithful and cannot lie." It is a tenet of the Church of Jesus Christ of Latter-day Saints that man, through a process of eternal progression, made possible by obedience to divine law, may inherit a degree of godhood and godship. This being so, should we not constantly endeavour to develop our higher attributes while in mortality, to foster veracity and fidelity all through life, and if possibe bring these to such quality that any dishonest or untruthful action will not occur?

The opposite of truth is falsehood, and of this evil, the Lord hath also spoken in terms of finality:

Verily, verily, I say unto you, wo be unto him that lieth to deceive because he supposeth that another lieth to deceive, for such are not exempt from the justice of God. Doctrine and Covenants 10: 28.

Thou shalt not lie; he that lieth and will not repent shall be cast out. 42: 21.

Thou shalt not bear false witness against thy neighbour. Exodus 20: 16.

What Truth Is. The earnest student may propound the question: What is truth? This same query has puzzled theologian and layman, philosopher and scholar, citizen and ruler, through the ages.

When our Lord was arraigned before Pilate the first time by the accusing Jews, the Roman governor said to Him: "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

It is a fair inference to draw from the context of this Scripture that Pilate was impressed by the kingly mien of the Saviour and gathered from His speech and spirit that He would sometime reign in an empire of truth. Those last words uttered by the Christ were perplexing to the Roman procurator, and a semblance of thought as to their import probably implanted a degree of fright in him. "What is truth?" he asked; and then, as if expecting no answer, left the hall. "I find in him no fault at all" was Pilate's verdict.

Though the Lord did not make rejoinder to Pilate's pertinent query then, He has through modern revelation given the most comprehensive definition of truth extant:

And truth is knowledge of things as they are, and as they were, and as they are to come. Doctrine and Covenants 93: 24.

Further:

Intelligence, or the light of truth, was not created or made, neither indeed can be.

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

The glory of God is intelligence, or, in other words, light and truth.

Light and truth forsake that evil one. 93: 29, 30, 36, 37.

THE COMPREHENSIVENESS OF "MORMONISM." The Gospel of Jesus Christ comprehends all knowledge—past, present, and future. The Prophet Joseph Smith stated the Latter-day Saint doctrine of embracing all that is good, in the following epigram:

The inquiry is frequently made of me, "Wherein do you differ from others in your religious views?" In reality and essence we do not differ so far in our religious views but that we could all drink into one principle of love. One of the grand fundamental principles of "Mormonism" is to receive truth, let it come from whence it may.

"Truth" is used as a synonym for "gospel" in many scriptural instances. Paul, in speaking of redemption through Jesus Christ says: "In whom ye also trusted, after that ye heard of the word of truth, the gospel of your salvation." The word "gospel" could be consistently used in place of "truth" in the Saviour's rejoinder to the self-righteous Jews: "Ye shall know the truth, [gospel] and the truth [gospel] shall make you free." The Gospel embraces all truth; it cannot be circumscribed, and has no end; it comprises all knowledge and learning. Parley P. Pratt emphasised this in his *Key to Theology*:

It [true theology] is the science of all other sciences and useful arts, being, in fact, the very foundation from which they emanate. It includes philosophy, astronomy, history, mathematics, geography, languages, the science of letters, and blends the knowledge of all matters of fact, in every branch of art and research.

PRACTICAL APPLICATION OF THE PRINCIPLE OF TRUTH. From Spanish literature comes a beautiful proverb: "Truth is ever green"—never withered or wilted, but always growing and unfolding. The Latter-day Saint mother makes a careful study and application of truth and all that it may imply or comprise. She educates herself to respect the truth on matters great or small. Her example is impressed upon the children of the household from infancy. She teaches by fulfilling every promise made to her children. She avoids society "fibs" and every form of exaggeration and equivocation, never deceiving her little ones for the sake of expediency. When she goes out, leaving them in the care of others, she does not steal away to prevent protest. Neither does she threaten punishment that she does not administer. Money saved on carfare, through falsehood respecting a child's age, she regards as gain secured at the expense of the soul of youth. Stories from the Bible, old mythologies, biographies of the lives of heroes, which teach the love of truth, are read in the leisure hour. The child's prayer that follows has in it the plea; "Help me, O Lord, to love the truth and to live it."

TRUTH IN SPEECH. The gospel cause can be served in no better way than by absolute truthfulness of speech. Frankness and fidelity inspire trust and admiration. Latter-day Saints show sincerity by speaking the truth. "Let us love the truth so

strongly that there will develop within us an ever-present horror of a lie."

There are those, however, who pride themselves on telling the truth, when the truth hurts; prejudice taints their candor; their frankness turns to impoliteness and does positive harm. There are some things better left unsaid. A person can be absolutely truthful without bringing to light unpleasant incidents of a personal nature—just to tell them—when to do so would serve no good purpose, but instead would injure and humiliate another. Exaggeration in speech may mar an otherwise fine character. It is a temptation for some to say more than is necessary or proper, because their feelings are intense and they think exaggeration increases the interest of their story. The mental and moral effects of this habit are bad; carried to the extreme it diminishes clearness and accuracy of vision, perspective and memory, and leads to prevarication and wilful lying.

A Fundamental of Good Character. Truth always has been a dominant feature of good character. The Lord specified it as an essential in His leaders of Israel: "Moreover thou shalt provide. . . . able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers." The world offers ample place and respected position to men and women of such disposition.

The truth principle is expressed in the individual through frank and unabashed manner, directness of purpose, and uprightness of conduct. A strong character has for cornerstones dependability and constancy in honesty, such a character's capstone is righteousness. To know the truth and to live in harmony with it to set oneself free—free from evil passions and appetites, malice, avarice, ignorance, vice, and the sum total of Satan's power.

DISCUSSION

1. Repeat from memory the definition of truth given by the Lord through the Prophet Joseph Smith.
2. Show that our Heavenly Father is a God of truth. How may we become like unto Him in this attribute?
3. Show by Scripture that "gospel" and "truth" are closely related terms.
4. Relate the instance of the Saviour before Pilate, in which truth was discussed.
5. Name some of the practical benefits of a truthful life.
6. Show wherein it is not wisdom to divulge truth that will injure or humiliate others.
7. Name some of the bad effects of the habit of exaggeration.

Trust God and keep your powder dry.
Not "Trust God to keep your powder dry."—Cromwell.

THE LONDON CONFERENCE

One of the best conferences of recent years in the London district was held on Sunday, October 10th. The spacious hall of headquarters at South Tottenham was decorated in autumn garb, which gave appropriate and impressive atmosphere to the harvest theme of the day—"'Whatsoever a man soweth, that shall he also reap'—with direct relation to the divine mission of Joseph Smith." Large concourses of resident members and people interested in the Church assembled at each of the three general services, together with President James E. Talmage, Sister May Booth Talmage, Conference President Harold A. Candland, all of the missionaries of the London district, and visiting Elders from other districts. Between the public assemblies Sister Talmage met with the Relief Society sisters and the M. I. A. officers and teachers; and the Mission President conducted a local Priesthood gathering. These divisions of Church organisation were given concrete instructions as to how to raise the standard of their work to even a higher level than now exists.

A well executed pageant in the Sunday School meeting demonstrated the world's need of a new witness for God prior to 1820, and the Lord's choice of Joseph Smith as that witness. The dictates of the Lord through His chosen oracle were portrayed as being sown amongst all men; and the final scene depicted mortals giving praise and glory to their Maker, after becoming possessed of individual testimony concerning the divine mission of the Prophet Joseph Smith. Elder Arnold F. Wright related instances in the early life of the prophet, and affirmed personal conviction as to the truth of Joseph Smith's claims respecting his vision of the Father and the Son. Prophets are true prophets when their utterances materialise, said Elder Ralph V. Chisholm, who then cited literal fulfilments of several of Joseph Smith's prophecies. John the Baptist was the harbinger of the Saviour's first advent; Joseph Smith was the forerunner of His second coming, which is near at hand, declared Elder Roscoe E. Evans. Elder Francis A. Rainsdon admonished all to sow seeds that will bear eternal fruit of good quality. We must learn to expect fruit after the kind of seed we sow, averred the Mission President. We should never expect to harvest wheat after planting rye, nor cabbage from onion seed.

A baptismal service was held after the forenoon meeting. Eight persons were baptized by Elders Arnold F. Wright and Roscoe E. Evans, and were confirmed by President James E. Talmage and Elders Hyrum J. Ward, Lawrence W. Bramwell, Arnold F. Wright, Ralph V. Chisholm, Ivan J. Foster and Gordon B. Affleck.

The London district has a membership of 688, of whom 100 bear the Priesthood; and comprises seven organised branches, namely:

North London, South London, Portsmouth, Watford, St. Albans, Gravesend and Sittingbourne. During the past six months the Traveling Elders have distributed 43,322 tracts, 1,165 pamphlets, 73 copies of the Book of Mormon, and 153 other books. There have been 35 baptisms so far this year, as compared with 12 for the whole of last. These outstanding facts were embodied in a report read by President Candland during the afternoon meeting. In his concluding remarks he said: The knowledge that Joseph Smith proclaimed of Christ's divinity is to me great evidence of his own divine mission. Elder Hyrum J. Ward bore fervent testimony of the divinity of the Saviour and the great latter-day work established by Him. Elder Ivan J. Foster pointed out the powerful and efficient organisation of the Church of Jesus Christ of Latter-day Saints, and affirmed that no man could formulate such a system without divine guidance. Jesus Christ is the head of the Church and continual revelation is the "rock" upon which it is founded, avouched Elder Henry D. Bradford. A personal testimony that God lives and that He has set up His kingdom on earth has more intrinsic value than any material wealth, maintained Elder Jesse R. Smith.

Elder Mark M. Argyle, the first speaker of the evening service, declared that if men will obey the commandments of God, the destroying angel will pass them by as the children of Israel and not slay them. Faith is a vital force, the motive power of action, said Elder Alexander J. Bryan. To live the Gospel in its fulness we need the guidance of the Holy Spirit; and the Holy Spirit will not strive with us unless we do obey gospel precepts, stated Elder Lawrence W. Bramwell. Elder Ralph J. Pugh, of London, bore a staunch testimony and presented several strong and convincing reasons why he is a member of the Church of Jesus Christ of Latter-day Saints.

The Mission President discoursed on the philosophical foundation of "Mormonism", which is constructed on the following outline of facts and premises: (1) The eternal existence of a living personal God; and the preexistence and eternal duration of mankind as His literal offspring. (2) The placing of man upon the earth as an embodied spirit to undergo the experiences of an intermediate probation. (3) The transgression and fall of the first parents of the race, by which man became mortal, or in other words, was doomed to suffer a separation of spirit and body through death. (4) The absolute need of a Redeemer, empowered to overcome death, and thereby provide for a reunion of the spirits and bodies of mankind through a material resurrection from death to immortality. (5) The providing of a definite plan of salvation, by obedience to which man may obtain remission of his sins, and be enabled to advance by effort and righteous achievement throughout eternity. (6) The establishment of the Church of Jesus Christ in the "meridian of time", by the personal

ministry and atoning death of the foreordained Redeemer and Saviour of mankind, and the proclamation of His saving Gospel through the ministry of the holy Priesthood during the apostolic period and for a season thereafter. (7) The general "falling away" from the Gospel of Jesus Christ, by which the world degenerated into a state of apostasy, and the holy Priesthood ceased to be operative in the organisation of sects and churches designed and effected by the authority of man. (8) The restoration of the Gospel in the current age, the reestablishment of the Church of Jesus Christ by the bestowal of the holy Priesthood through divine revelation. (9) The appointed mission of the restored Church of Jesus Christ to preach the Gospel and administer in the ordinances thereof amongst all nations, in preparation for the near advent of our Saviour Jesus Christ, who shall reign on earth as Lord and King.

Inspiring vocal solos were rendered during the day by Brother Andre K. Anastasiou and Sisters Helen Mason, Thelma Tuson and Grace Tout Pugh.

Several of the London newspapers gave liberal space to announcements of the conference; reporters attended, and good accounts of the proceedings have appeared in journals published as far north as Glasgow.

HYRUM J. WARD, Conference Clerk

FROM THE MISSION FIELD

Appointment—Elder Theodore N. Hutchings has been appointed President of the Leeds Conference to succeed President George T. Harrison, who has been honourably released.

Departures—Elder Clifford D. Gough sailed from Liverpool by the steamship *Montclare* on October 15th; Elder Lynn Lay departed from Greenock on the same vessel on October 16th, Elder William H. Johnson departed on October 16th from Liverpool by the liner *Adriatic*.

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LIVERPOOL

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